

ARTICLES

Agreed upon by the

Princes

ARCH-BISHOPS & BISHOPS

3

of both *Provinces*, and the whole

CLERGIE.

In the Convocation holden at

LONDON, in the Year 1562.

For the avoiding of Diversities of

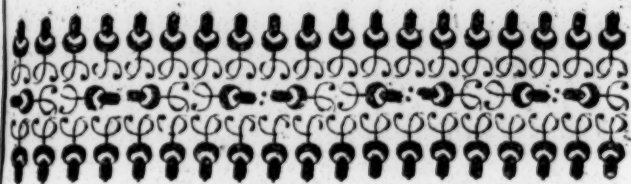
Opinions, and for the stablishing of Con-
sent touching True

RELIGION.

Re-printed by his Majesties Commandment.

L O N D O N,

Printed by *Robert Barker*, Printer to the Kings
most Excellent Majesty; and by the At-
signes of *John Bill*, Anno 1633.



ARTICLES OF RELIGION.

I.

¶ Of Faith in the Holy TRINITY.



There is but one living
and true God, everlast-
ing, without body, parts,
or passions; of infinite
power, wisdom, and
goodness, the Maker
and preserver of all
things both visible and
invisible. And in uni-
ty of this Godhead there be three persons,
of one substance, power, and eternity; the
Father, the Son, and holy Ghost.

II.

¶ Of the Word or Son of God, which was made very man.

The Sonne, which is the Word of the Father, begotten from everlasting of the Father, the very and eternall God of one substance with the Father, took mans nature in the womb of the blessed Virgine, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joynd together in one person, never to be divided, whereof is one Christ, very God and very man who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not onely for Originall guilt, but also for actuall sinnes of men.

III.

¶ Of the going down of Christ into Hell.

As Christ died for us, and was buried: so also is it to be belæved, that he went down into hell.

IV.

¶ Of the Resurrection of Christ.

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of mans nature, wherewith he ascended into heaven, and there sitteth untill he return to iudge all men at the last day.

V.

¶ Of the holy Ghost.

The holy Ghost proceeding from the Father and the Son, is of one Substance, majesty and glory, with the Father and the Son, very and eternall God.

V I.

¶ Of the sufficiency of the Holy Scriptures
for Salvation.

Holy Scripture containeth all things necessary to salvation : so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture, we do understand those Canonick Books of the Old & New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the
Canonick Books.

Genesis.
Exodus

Leviticus.

Numeri.

Deuteronomium.

Josue.

Judges.

Ruth.

The 1. Book of Samuel.

The 2. Book of Samuel.

The 1. Book of Kings.

The 2. Book of Kings.

The 1. Book of Chronicles.

The 2. Book of Chronicles.

The 1. Book of Esdras.

The 2. Book of Esdras.

The Book of Hester.

Articles of Religion.

The Book of Job.

The Psalmes.

The Proverbs.

Ecclesiastes or Preacher.

Cantica, or songs of Solomon.

4. Prophets the greater.

12. Prophets the lesse.

And the other Books (as Hierome saith) the Church doth read for example of life and instruction of maners: but yet doth it not apply them to establish any doctrine; Such are these following.

The 3. Book of Esdras.

The 4. Book of Esdras.

The Book of Tobias.

The Book of Judeth.

The rest of the Book of Hester.

The Book of Wisdom.

Jesus the son of Sirach.

Baruch the Prophet.

The song of the three Children.

The Story of Susanna.

Of Bel and the Dragon.

The prayer of Manasses.

The 1. Book of Maccabees.

The 2. Book of Maccabees.

All the Bookes of the New Testament, as they are commonly received, we do receive and account them Canonically.

VII.

¶ Of the Old Testament.

The Old Testament is not contrary to the New, for both in the Old and new Testa-

Testament, everlasting life is offered to mankind by Christ, who is the onely Mediator between God and man, being both God and man. Wherefore they are not to be heard which feign that the old fathers did look onely for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be receiued in any Common wealth; yet notwithstanding, no Christian man whatsoeuer is free from the obedience of the Commandments, which are called Morall.

VIII.

¶ Of the three Creeds.

The three Creeds, Nicene Creed, Athanasius Creed, and that which is commonly called the Apostles Creed, ought thoroughly to be receiued and belieued: for they may be proved by most certain warrants of holy Scripture.

IX.

¶ Of Original birth or sinne.

Originall sinne standeth not in the following of Adam, (as the Pelagians do vainly talk) but it is the fault and corruption of the nature of every man, that naturally is ingendred of the off-spring of Adam, whereby man is very far gone from originall righteousness, and is of his own nature inclined to evil, so that the flesh lusteth alwayes contrary to the spirit, and therefore in every person born into this world, it deserbeth Gods wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh, called in Greek φῆμιμα τὰ ἐν σάρτι, which some do ex-

pound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle both confesse, that concupiscence and lust hath of it self the nature of sinne.

X.

¶ Of Free-will.

The condition of man after the fall of Adam, is such, that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

XI.

¶ Of the Justification of man.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works, or deserving. Wherefore, that we are justified by faith onely, is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

XII.

¶ Of good Works.

Albeit that good works, which are the fruits of faith, and follow after Justification, cannot put away our finnes, and exure the severity of Gods judgement, yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true

ue and lively faith, in so much that by
 them a lively faith may be as evident,
 known, as a tree discerned by the
 fruit.

XIII.

¶ Of Works before Justification.

Works done before the grace of Christ,
 and the inspiration of his Spirit are
 not pleasant to God, forasmuch as they spring
 not of faith in Jesu Christ, neither do they
 make men meet to receive grace, or (as the
 School-Authors say) deserve grace of con-
 dition: yea, rather for that they are not
 done as God hath willed and commanded
 them to be done, we doubt not but they have
 the nature of sinne.

XIV.

¶ Of works of Supererogation.

Voluntary Works besides, over and
 above Gods Commandments, which
 they call works of Supererogation, cannot
 be taught without arrogancy and impiety.
 For by them men do declare that they do not
 fully render unto God as much as they are
 bound to do, but that they do more for his sake
 then of bounden duty is required: Whereas
 Christ saith plainly, When ye have done
 all that are commanded to you, say, We are
 unprofitable servants.

XV.

¶ Of Christ alone without sinne.

Christ in the truth of our nature, was
 made like unto us in all things (sinne
 only except) from which he was clearly
 free, both in his flesh, and in his Spirit. He
 came to be a Lamb without spot, who by
 sacrifice of himself once made, should take
 away the sinnes of the world: and sinne (as
 Saint

Saint John saith) was not in him. **W**rought in all we the rest, (although baptized, and born again in Christ) yet offend in many things, and if we say we have no sinne, we deceive our selves, and the truth is not in us.

XVI.

¶ Of sinne after Baptism.

Not every deadly sinne willingly committed after Baptisme, is sinne against the holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sinne after Baptisme. After we have received the holy Ghost, we may depart from grace given, and fall into sinne, and by the grace of God (we may) arise again, and amend our lives. And therefore, they are to be condemned, which say they can no more sinne as long as they live here, to deny the place of forgiveness to such as truly repent.

XVII.

¶ Of Predestination and Election.

Predestination to life, is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind, & to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be indued with so excellent a benefit of God, be called according to Gods purpose by his Spirit working in due season: they through grace obey the calling, they are justified freely: they be made Sons of God by adoption: they be made like the Image of his onely begotten Sonne Jesus Christ. And they walk religiously in good works, and abide long

length by Gods mercy they attain to everlasting felicity.

As the godly consideration of Predestination and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of y^e Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternall salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnall persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of Gods predestination, is a most dangerous down fall, whereby the devill doth thrust them either into desperation, or into rechelessnesse of most uncleane living, no lesse perilous then desperation.

Furthermore, we must receive Gods promises in such wise as they be generally set forth to us in holy Scripture: and in our doings, that will of God is to be followed, which we have expressly declared unto us in the Word of God.

XVIII.

¶ Of obtaining eternal salvation, only by the Name of Christ.

They also are to be had accursed, that presume to say that every man shall be saved by the Law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For holy Scripture doth set out unto us only the Name of Iesus Christ, whereby men must be saved.

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XIX.

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¶ Of the Church.

THe visible Church of Christ, is a congregation of faithfull men, in the which the pure Word of God is preached, and the Sacraments be duely ministred, according to Christs Ordinance, in all those things that of necessity are requisite to the same.

As the Church of Hierusalem, Alexandria, and Antioch have erred: So also the Church of Rome hath erred, not onely in their living and manner of ceremonies, but also in matters of faith.

XX.

¶ Of the Authority of the Church.

THe Church hath power to decreë Rites and Ceremonies, and authorizty in controversies of faith: And yet it is not lawfull for the Church to ordain any thing that is contrary to Gods Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a witnesse and a keeper of holy Writ: yet as it ought not to decree any thing against the same, so besides the same ought it not to inforce any thing to be believed for necessity of salvation.

XXI.

¶ Of the Authority of general Councils.

Generall Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together (soasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God) they may erre, and sometime have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation

neither strength nor authority, unless
may be declared that they be taken out of
Scripture.

XXII.

¶ Of Purgatory.

The Romish doctrine concerning Purga-
tory, Pardons, worshipping and adorati-
on as well of Images as of Relicks, and also
vocation of Saints, is a fond thing, vainly
invented, and grounded upon no warranty of
Scripture, but rather repugnant to the
Word of God.

XXIII.

¶ Of ministring in the Congregation.

It is not lawfull for any man to take upon
him the office of publick preaching, or mi-
nistring the Sacraments in the Congrega-
tion, befoze he be lawfully called, and sent to
execute the same. And those we ought to judge
lawfully called & sent, which be chosen & called
to this work by men, who have publick au-
thority given unto them in the Congregati-
on, to call and send Ministers into the Lords
vineyard.

XXIV.

¶ Of speaking in the Congregation, in such
a tongue as the people understandeth.

It is a thing plainly repugnant to the
Word of God, and the custome of the Pri-
mitive Church, to have publick prayer in the
Church, or to minister the Sacraments in a
tongue not understood of the people.

XXV.

¶ Of the Sacraments.

Sacraments ordained of Christ be not one-
ly badges or tokens of Christian mens
profession; but rather they be certain sure
wite

witnesſes, and effectuall ſignes of grace and Gods good will towards us, by the which he doth worke inviſibly in us, and doth not onely quicken, but alſo ſtrengthen and confirm our faith in him.

There are two Sacraments ordained of Chriſt our Lord in the Goſpel, that is to ſay, Baptiſme and the Supper of the Lord.

Thoſe five commonly called Sacraments that is to ſay, Confirmation, Penance, Orders, Matrimony, & extreme Unction, are not to be counted for Sacraments of the Goſpel, being ſuch as have grown, partly of the corrupt following of the Apoſtles, partly are ſtates of life allowed in the Scriptures: but yet have not like nature of Sacraments with Baptiſme & the Lords Supper, for that they have not any viſible ſign or ceremony ordained of God.

The Sacraments were not ordained of Chriſt to be gazed upon, or to be carried about, but that we ſhould duly uſe them. And in ſuch onely, as worthily receive the ſame, they have a wholeſome effect or operation: But they that receiue them unworthily, purchaſe to themſelves damnation, as S. Paul ſaith.

XXVI.

¶ Of the unworthineſſe of the Miniſters, which hinder not the effect of the Sacraments.

Although in the viſible Church the evil be ever mingled with the good, and ſometimes the evil have chief authority in the miniſtration of the Word and Sacraments: yet ſo far as they do not the ſame in their own name, but in Chriſts, and doe miniſter by his commiſſion and authority, we may uſe their

their ministry, both in hearing the Word of God, and in receiving of the Sacraments. Neither is the effect of Christs ordinance taken away by their wickedness, nor the grace of Gods gifts diminished from such, as by faith, and rightly do receive the Sacraments ministred unto them, which be effectually, because of Christs institution and promise, although they be ministred by evil men.

Nevertheless it appertaineth to the discipline of the Church, that inquiry be made of such sinners, and that they be accused by those that have knowledge of their offences: and finally being found guilty, by just judgement be deposed.

XXVII.

¶ Of Baptisme.

Baptisme is not onely a signe of profession, and mark of difference, whereby Christian men are discerned from others that be not Christened: but it is also a sign of Regeneration or new birth, whereby, as by an instrument, they that receive Baptisme rightly, are grafted into the Church: the promises of the forgiveness of sinne, and of our adoption to be the Sonnes of God, by the holy Ghost are visibly signed and sealed: faith is confirmed: and grace increased by virtue of prayer unto God. The Baptisme of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

XXVIII.

¶ Of the Lords Supper.

The Supper of the Lord is not onely a sign of the love that Christians ought to have among themselves one to another: but rather it is a Sacrament of our redemption by

by Christs death. Inſomuch that to ſuch as rightly, worthily, and with faith receive the ſame; the bread which we break, is a partaking of the Body of Chriſt : and likewiſe the Cup of bleſſing is a partaking of the blood of Chriſt.

Transubſtantiation (or the change of the ſubſtance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ : but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occaſion to many ſuperſtitious.

The body of Chriſt is given, taken, and eaten in the Supper onely after an heavenly and ſpirituall manner. And the mean whereby the Body of Chriſt is received and eaten in the Supper, is Faith.

The Sacrament of the Lords Supper was not by Christs ordinance reſerved, carried about, liſted up, or worſhipped.

XXIX.

¶ Of the wicked which eat not the Body of Chriſt in the uſe of the Lords Supper.

The wicked, and ſuch as be void of a lively faith, although they do carnally and viſibly preſſe with their teeth (as S. Auguſtine ſaith) the Sacrament of the body and blood of Chriſt : yet in no wiſe are they partakers of Chriſt, but rather to their condemnation do eat and drink the ſigne or Sacrament of ſo great a thing.

XXX.

¶ Of both kindes.

The Cup of the Lord is not to be denied to the Lay people. For both the parts of the Lords Sacrament, by Christs ordinance

and commandement ought to be ministred to
all Christian men alike.

XXXI.

¶ Of the one Oblation of Christ finished
upon the Crosse.

The offering of Christ once made, is that
perfect redemption, propitiation, and sa-
tisfaction for all the sins of the whole world,
both originall and actuall and there is none
other satisfaction for sinne, but that alone.
Wherefore the sacrifices of Masse, in the
which it was commonly said, that the Priests
did offer Christ for the quick and the dead,
to have remission of pain or guilt, were
blasphemous fables, and dangerous deceits.

XXXII.

¶ Of the marriage of Priests.

Bishops, Priests, and Deacons, are not
commanded by Gods Law, either to vow
the state of single life, or to abstain from
marriage: Therefore it is lawfull also for
them, as for all other Christian men to marry
at their own discretion, as they shall judge the
same to serue better to Godlinesse.

XXXIII.

¶ Of Excommunicate persons, how they
are to be avoided.

That person which by open denunciation
of the Church, is rightly cut off from
the unity of the Church, & excommunicated,
ought to be taken of the whole multitude of
the faithfull as an heathen & Publican, untill
he be openly reconciled by Penance, and re-
ceived into the Church by a Judge that hath
authority therunto.

XXXIV.

¶ Of the Traditions of the Church.

IT is not necessary that Traditions and Ceremonies be in all places one, or utterly like, for at all times they have been divers, and may be changed, according to the diversitie of Countries, times, and mens manners, so that nothing be ordained against Gods Word. Whosoever through his private judgement, willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that other may fear to do the like) as he that offendeth against the common Order of the Church, and hurteth the authority of the Magistrate, and woundeth the Consciences of the weak brethren.

Every particular or nationall Church, hath authoritie to ordaine, change, and abolish Ceremonies or Rites of the Church, ordained onely by mans authoritie, so that all things be done to edifying.

XXXV.

¶ Of Homilies.

THe second Book of Homilies, the severall titles whereof we have joyned under this Article, doth contain a godly & wholsome Doctrine and necessary for these times, as doth the former book of Homilies, which were set forth in the time of Edward the sixth: and therefore we judge them to be read in Churches by the Ministers diligently and distinctly, that they may be understood of the people.

Of the Names of the Homilies.

- 1 **O**F the right use of the Church.
- 2 **A**gainst peril of Idolatry.
- 3 **O**f repairing and keeping clean of Churches.
- 4 **O**f good Works, first of Fasting.
- 5 **A**gainst gluttony and drunkenesse.
- 6 **A**gainst excesse of apparel.
- 7 **O**f Prayer.
- 8 **O**f the place and time of Prayer.
- 9 **T**hat common Prayers and Sacraments ought to be ministred in a known tongue.
- 10 **O**f the reverent estimation of Gods Word.
- 11 **O**f almes doing.
- 12 **O**f the Nativity of Christ.
- 13 **O**f the Passion of Christ.
- 14 **O**f the resurrection of Christ.
- 15 **O**f the worthy receiving of the Sacrament of the body and blood of Christ.
- 16 **O**f the gifts of the holy Ghost.
- 17 **F**or the Rogation dayes.
- 18 **O**f the state of Matrimony.

19 Of Repentance.

20 Against idlenesse.

21 Against Rebellion.

XXXVI.

¶ Of Consecration of Bishops and Ministers.

The Book of Consecration of Archbishops, and Bishops, and ordering of Priests and Deacons, lately set forth in the time of Edward the sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and ordering: neither hath it any thing, that of it selfe is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the aforesaid King Edward, unto this time, or hereafter shall be consecrated or ordered according to the same Rites, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

XXXVII.

¶ Of the Civil Magistrates.

The Queens Majestie hath the chief power in this Realm of England, and other her Dominions, unto whom the chief government of all estates of this Realm, whether they be Ecclesiasticall or Civill in all causes hath appertain, and is not, nor ought to be subject to any foreign Jurisdiction.

Where wee attribute to the Quenes Majestie the chiefe government, by which titles we understand the mindes of some slanderous flacks to be offended: we give not

not to our Princes the ministring, either of Gods word, or of the Sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen do most plainly testifie: but that only prerogative which we see to have been given alwaies to all godly Princes in holy Scriptures by God himself, that is, that they should rule all states and degrees committed to their charge by God, whether they be Ecclesiastical or Temporall, and restraîne with the Civil sword the stubborne and evil doers.

The Bishop of Rome hath no Jurisdiction in this Realm of England.

The Lawes of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawfull for Christian men, at the Commandment of the Magistrate, to weare weapons, and serbe in the warres.

XXXVIII.

¶ Of Christian mens goods, which are not common.

The Riches and goods of Christians are not common, as touching the right title and possession of the same, as certain Anabaptists do falsly boaste. Notwithstanding, every man ought of such things as he possesseth, liberally to give almes to the poore, according to his ability.

XXXIX.

¶ Of a Christian mans Oath.

As we confesse that vaine and rash swearing is forbidden Christian men by our Lord Iesus Christ, and James his Apostle: So we iudge that Christian Religion doth not prohibite, but that a man may sweare when the Magistrate requireth, in a cause of faith and charitie, so it be done according to the Prophets teaching, in justice, judgment, and truth.

XL.

¶ The Ratification.

THis Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within the Realm, by the assent and consent of our Sovereign Lady ELIZABETH by the grace of God, of *England, France and Ireland* Queen, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the subscription of the hand of the Arch-bishop and Bishops of the upper House, and by the subscription of the whole Clergie in the neather House in their Convocation, In the year of our Lord, 1571.



The TABLE.

- 1 **O**F Faith in the Trinity.
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- 7 **O**F the Old Testament.
- 8 **O**F the three Creeds.
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- 10 **O**F Free-will.
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FINIS.
